

CONFIDENTIAL.]

[No. 37 of 1896.]

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 12th September 1896.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		CALCUTTA.			
<i>Weekly.</i>					
1	"Banganivasi" ...	Calcutta	5,000		Temporarily discontinued from May, 1896.
2	"Bangavasi" ...	Ditto	20,000	5th September, 1896.	
3	"Hitaishi" ...	Ditto	800	8th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	4th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500	5th ditto.	
6	"Navayuga" ...	Ditto	.....	5th ditto.	
7	"Sahachar" ...	Ditto	About 500	2nd ditto.	
8	"Samay" ...	Ditto	3,000	4th ditto.	
9	"Sanjivani" ...	Ditto	3,000	5th ditto.	
10	"Som Prakash" ...	Ditto	800	7th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	About 350	7th to 9th September, 1896.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	6th to 10th September, 1896.	
3	"Samvad Prabhakar" ...	Ditto	1,250	4th September, 1896.	
4	"Samvad Purnachandrodaya"	Ditto	200	4th, 5th & 7th to 10th September, 1896.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	3rd, 5th, 7th and 9th September, 1896.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	3rd September, 1896.	
2	"Hindi Bangavasi" ...	Ditto	10,000	7th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	.....	31st August, 1896.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	310	3rd September, 1896.	
2	"General and Gauhariassfi"	Ditto	330		
BENGALI.		BURDWAN DIVISION.			
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura			
2	"Ulubaria Darpan" ...	Ulubaria	450 700	1st ditto.	
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan	About 250	1st ditto.	
2	"Chinsura Vartavaha" ...	Chinsura	550	6th ditto.	
3	"Education Gazette" ...	Hooghly	1,145	4th ditto.	
		PRESIDENCY DIVISION.			
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	826	2nd ditto.	
2	"Murshidabad Pratinidhi" ...	Berhampore	200		
3	"Pratihar" ...	Ditto	603	4th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
ORISSA DIVISION.						
URIYA.						
Monthly.						
1	"Brahma" ...	Cuttack ...	160		Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.	
2	"Indradhanu" ...	Ditto ...	.....			
3	"Shikshabandhu" ...	Ditto ...	.....			
4	"Utkalprabha" ...	Mayurbhunj ...	.....			
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....			
2	"Samvad Vahika" ...	Balasore ...	190			
3	"Uriya and Navasamvad" ...	Ditto ...	309			
4	"Utkal Dipika" ...	Cuttack ...	480			
HINDI.						
PATNA DIVISION.						
Monthly.						
1	"Bihar Bandhu" ...	Bankipur ...	500			
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000	5th September, 1896.		
URDU.						
Weekly.						
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	3rd ditto.		
2	"Gaya Punch" ...	Gaya ...	400	31st August, 1896.		
BENGALI.						
RAJSHAHI DIVISION.						
Weekly.						
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	195	2nd September, 1896.		
	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180			
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	500	August, 1896.	It is said that 550 copies of the paper are printed each month. Out of this number, 150 copied are distributed among the subscribers, and the rest sold to the public at three pies per copy.	
BENGALI.						
DACCA DIVISION.						
Fortnightly.						
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	244	30th August, 1896.		
Weekly.						
1	"Charu Mihir" ...	Mymensingh ...	900	10th and 31st August, 1896.		
2	"Dacca Prakash" ...	Dacca ...	2,400	6th September, 1896.		
3	"Saraswat Patra" ...	Do. ...	About 440	5th ditto.		
4	"Vikrampur" ...	Lauhajangha, Dacca ...	240	3rd ditto.		
ENGLISH AND BENGALI.						
Weekly.						
1	"Dacca Gazette" ...	Dacca ...	500	7th ditto.		
BENGALI.						
CHITTAGONG DIVISION.						
Fortnightly.						
1	"Tripura Prakash" ...	Comilla ...	700			
Weekly.						
1	"Sansodhini" ...	Chittagong ...	120			
BENGALI.						
ASSAM.						
Fortnightly.						
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....			







## I.—FOREIGN POLITICS.

The *Hublul Mateen* of the 31st August says that the Sultan has sent a declaration to the Powers saying that they should not blame him if he is obliged to pacify Crete by inflicting exemplary punishment upon Greece, at whose instigation the Cretans are committing mischief. It is said that Greece, weak as she is, is secretly encouraging the Cretan disturbances with England's support at her back.

HUBLUL MATEEN,  
Aug. 31st, 1896.

2. *Al Punch* of the 31st August says that the Greek Christians in Bombay have collected subscriptions for the succour of the Cretan Christians, who are fighting against their Sovereign. Will the Government of India permit the Musalmans to help their co-religionists in Crete? O, Musalman, have you no national feeling and religious fervour?

AL PUNCH,  
Aug. 31st, 1896.

- The Greek Christians in Bombay and the crisis in Crete.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. The *Charu Mihir* of the 31st August writes as follows:—

Special measures for protection of female honour in the Mymensingh district necessary.

We are glad to know that the Government does not ignore the necessity of protecting the women of the Mymensingh district from the hands of *badmashes*. In the year before last the most inhuman outrages were committed upon female pilgrims, on the occasion of the Astami bathing festival. The late District Superintendent of Police did his best to have the miscreants punished, and was not wholly unsuccessful. At the last bathing festival, there was not, owing to good Police arrangement, much oppression committed upon female pilgrims.

CHARU MIHIR  
Aug. 31st, 1896.

But the number of outrages which are committed in the district, at other times of the year, is not diminishing. Government does not, however, still see its way to adopt special measures for their suppression. Last year nine cases of outrage came to the Courts in connection with the bathing festival, and five at other times of the year. These five cases were as follows:—

(1) One Galim and one Kentu Saikh forcibly took away one Fuljan, wife of Akbar Saikh of Dhobalkar, within the jurisdiction of the Netrakona thana, and violated her. The accused were punished with five years' rigorous imprisonment each.

(2) One Kalam, one Kilim and two other men forcibly took away one Jusan Bibi of Kapalipara within the jurisdiction of the Iswarganj thana and committed outrage upon her. Two of the accused were sentenced to seven years' imprisonment each.

(3) The Musalman kulus, who had outraged the modesty of Jagannath Mali's widowed daughter in Kedarpur, Tangail, were convicted by the lower Court but were acquitted on appeal.

(4) One Kale Mahomed was sentenced to two and-a-half years' imprisonment for attempting to forcibly take away one Santa Dasi of Netrakona.

(5) One Hasmat and one Manir Khan forcibly took away one Rasmani of Chhaygram, Bonhatta police-station, Netrakona, and committed the most inhuman outrages upon her. Only one of the men was sentenced to seven years' imprisonment.

Last year, therefore, fourteen cases in all came to the notice of the law Courts. In the current Bengali year no case of outrage upon female modesty in connection with the bathing festival came to the Courts; but during the last four months alone the following six cases have been disposed of:—

(1) One Mayur Jan, daughter of Ima Saikh of Kiratan, Badla thana, was forcibly violated by two men, Chhabid and Kamdhar, who were sentenced to 10 and 7 years' imprisonment respectively.

(2) In the case in which one Mandodari of Bhugli, within the Sadar police-station, suffered outrage at the hands of about a dozen men, the accused were discharged for want of identification.

(3) In the case of Ananta Chaudhuri of Kajigram, the two accused were sentenced to seven years' imprisonment each.



(4) In the case in which the wife of Amjad Saikh of Barkhil, Nikli thana, was outraged by two men, the accused were sentenced to six months' imprisonment each.

(5) Abdul Gafur and Sadhu Saikh were sentenced to six months' imprisonment each for attempting to outrage the modesty of the wife of Nazim Saikh of Parada, Nikli thana.

(6) One Kheru and one Samser were sent up by the police for outraging the modesty of the wife of Julasi Mandal of Mechhuria, Gafargaon police-station.

Thus, within one year and four months twenty cases of outrage on female modesty came to the knowledge of the Courts. And it is certain that, for well-known reasons, many such cases of outrage did not come to the knowledge of either the Courts or the public. The list given above shows that for equal periods the number of crimes of this particular class is larger in the present than it was in the past year. The evil, it is clear, will not be checked by the punishment of one or two miscreants here and there. Special measures ought to be adopted for putting down the crime. The people of this country can brook in silence every other form of oppression, but they lose all control over themselves when they see their women outraged. Government should not, therefore, remain inactive, after telling the people that it is impossible to adopt special measures for preventing the occurrence of isolated cases of this description. The late Magistrate, Mr. Earle, and the late District Superintendent of Police, Mr. Thomas, spared no pains to put down this sort of oppression, and it is hoped that their successors will follow their example. It has become necessary to post special police in Sambhuganj and Kanihari, within the Sadar police-station, in certain villages within the jurisdictions of the Netrakona, Fulpur and Gafargaon police-stations, in certain villages near the Sadar station of the Jamalpur Subdivision and in Kedarpur and certain other villages in the Tangail Subdivision, which are the rendezvous of the badmashes.

CHARU MIHIR,  
Aug. 31st, 1896.

4. The same paper cannot approve of the decision of the Government to levy the cost of the Karutiya special police, in the Mymensingh district, from the raiyats, when the zamindars alone are responsible for the quarrels which threaten a breach of the peace.

The cost of the special police in the Mymensingh district.

CHARU MIHIR.

5. A correspondent of the same paper complains of the prevalence of theft and riot in village Rasulpur, and of murder, dacoity and theft elsewhere, within the jurisdiction of the Gafargaon thana, in the Mymensingh district, and asks for the establishment of an outpost at Sivganj.

Crime in a thana in the Mymensingh district.

BANKURA DARPAN,  
Sept. 1st, 1896.

6. The *Bankura Darpan* of the 1st September says that one Brinda, a girl of thirteen or fourteen, sister of one Rakhal Tanti of Dubrakon in the Bankura district, who was employed as a servant in the house of Madhav Goswami, has not been heard of since the 23rd August last. The people of the village at first said that she had been enticed away by Radagovinda, her master's son. But since Radhagovinda's return home four days after, it is rumoured that the girl has been sent away as a cooly.

A suspected cooly-case.

BANKURA DARPAN.

7. The same paper has the following :—

Cases of fraudulent cooly-recruitment.

(1) The relations of one Sasimukhi, a young woman, daughter of Haradhan Lohar of Bharagram, in the Vishunpur Subdivision of the Bankura district, who suddenly disappeared from home, some three years ago, have recently received a letter from her, written from the Burmacherra tea-garden, post-office Kalighat, South Sylhet. In that letter Sasimukhi says that she and her aunt were fraudulently sent up as coolies by one Kunja Vaishnav of Syamnagar and Jyoti Mandal of Bharagram, and that Jivan Lohar of Syamnagar is employed in the same garden.

(2) It should be observed in reference to the case of fraudulent cooly-recruitment, communicated by a correspondent to an Assam paper (reported from the *Hitavadi*, see Report on Native Papers for 22nd August, paragraph 3), that, if the authorities publish a list of the names of all coolies at present serving in the Assam tea-gardens, their fathers' names and the names of their native villages, ascertained from them privately and not in the presence of



the authorities of the gardens, many young men and women will be found out, who have been missed by their relatives. The publication of such a list will call forth evidence, which will prove that 99 per cent. of the coolies who are sent up to the Assam tea-gardens are recruited by fraudulent means.

8. A correspondent of the *Samay* of the 4th September observes that, after the commission of a theft in Malparha, in Panihati, in the 24-Parganas district (see Report on Native Papers for week ending 29th August, paragraph 6) there has been of y very lately another daring theft, of an exactly similar nature, committed in the house of a washerman of the same village. The local police has not been able to detect any of the thieves, and the villagers have been thrown into consternation. A mill has lately been opened in Sodepur, and it is suspected that these daring thefts are all the work of the mill-hands. This suspicion is not altogether without a foundation. Last year, when the weaving mill at Mahesh, in the Hooghly district, was being erected, daring thefts were committed by mill-hands in the neighbouring villages.

SAMAY,  
Sept. 4th, 1896.

9. The *Hitavadi* of the 4th September says that a European soldier, named Pope, lately went on a hunting excursion to the Sinrajpur station on the Jubbulpur line. His gun suddenly went off and the shot struck a signalman's son, who instantly fell down dead. The *Pioneer* and other Anglo-Indian papers call this a doing of destiny. A doing of destiny, certainly, for a thing like this could not have happened if destiny had not been averse to the Indians. It need hardly be said that the soldier has not been punished in any way for this. If a native had, however, caused the death of a white man in this way, he would have been certainly hanged.

HITAVADI,  
Sept. 4th, 1896.

10. The same paper says that the following instance will show how women are oppressed even in an important town like Lahore. On the 25th August last, at about 4-30 A.M., a soldier was walking towards the local fort. Batches of Hindu and Musalman women were then going to the Ravi to bathe. Seeing one such batch approaching, the soldier stationed himself at the narrowest point of the road, and as soon as the women came up, tried to catch them. But a Panjabi gentleman and two washermen, who were then fortunately present on the spot, raised a hue and cry and the soldier could not do any mischief, but went on his way pouring foul abuses on the men. The men, however, kept ahead of him. Going a little way further, the men saw another batch of women advancing. They looked behind to see what the soldier was doing and found that he had again stationed himself on the road with a mischievous intent. The men warned the women, who took a different route. This is only a report of a single day's occurrence. Who shall say that soldiers do not commit similar oppressions on other days? Hindu women do not venture to complain of affronts of this kind, from a fear of social disgrace. The Lahore Police and the Commander of the local fort should be on the alert.

HITAVADI.

11. The same paper says that the Assistant Superintendent of Police, Babu Mathusudan Chaudhuri, went accompanied by a hundred constables and chaukidars to enquire into the alleged illicit manufacture of salt at Chandipur within the Diamond Harbour subdivision. Annoyed at the presence of policemen in their houses and even in their *zananas*, the villagers drove the police away. When the police was smarting under this insult, it came across a resident of Chandipur, named Mahendra Mandal, who was not in the village on the preceding night and was now returning home. The police instantly apprehended him and *challaned* him as an offender. The case was tried before Babu Khagendralal Mitra, Deputy Magistrate of Diamond Harbour. Mahendra's pleader contended that the search by the police was illegal, on the following grounds:—

HITAVADI,

- (1) It was made at night.
- (2) One police Sub-Inspector and one constable were not present at every house searched, as required by the law.
- (3) Neighbours were not called before the search.
- (4) Sufficient notice had not been given for the women to withdraw.



- (5) No first information had been recorded, or, at any rate, no such record had been filed.

The pleader therefore maintained that if the villagers drove the police away, they were justified in so doing. The Deputy Magistrate, taking the same view of the matter, acquitted the accused.

The writer requests Sir Alexander Mackenzie to attend to this matter, and asks whether nobody will be punished for the irregularities of which the police was guilty in this search.

SARASWAT PATRA,  
Sept. 5th, 1896.

12. The *Saraswat Patra* of the 5th September writes, as follows, with reference to the Lieutenant-Governor's Barisal Notification:—

The Lieutenant-Governor's Barisal Notification.

The measure adopted by the Government will punish the innocent for the offences of the guilty, by depriving them too of the fire-arms, which they use for the defence of themselves and of others. We are prepared, in spite of that, to support the measure, if it is calculated to stamp out murder in Barisal. But is our expectation likely to be fulfilled? It is said that the firearms with which these murders are committed are not firearms, for which passes are taken out. This being the case, will it be possible to disarm the murderers? And even if that be possible, murder cannot be stamped out unless the passions of men are laid at rest. The desire to murder lies in the mind and not in the firearm. If you deprive the intending murderer of his firearms, there are many other instruments which he can use with equal effect. In Barisal a man is often seen to commit murder under very slight provocation. A boy, for instance, killed his brother's sleeping wife, simply because she did not give him a few cakes to eat. Severe measures are, therefore, needed to put down murder in Barisal.

BANGAVASI,  
Sept. 5th, 1896.

13. The *Bangavasi* of the 5th September says, that sixteen B. A.'S appeared in the last subordinate police service examination. An M. A. has been appointed Police Sub-Inspector without being required to pass the examination.

Many are elated at this, and think that the introduction of educated men into the police service will bring about its reform, and put an end to police oppression. These men, however, do not appear to possess either experience or political insight. English education, it is quite clear, is degrading, instead of improving the character of its recipients! Police oppression, it ought to be borne in mind, is due not so much to the men in the service as to the system which is followed in the police administration of this country. Many good men have been known to become bad, after joining the police service. Who can say that B. A. Police Sub-Inspectors will not prove more oppressive? The present state of things in the country and the conduct of the educated people warrant no hopeful forecast.

BANGAVASI.

14. The same paper complains that kidnapping of boys has become prevalent in Calcutta. Some months ago a boy was kidnapped from Darjipara, and on the 27th August last, the son of Aghornath Ghose of 24, Ananda Khan's Lane, was kidnapped when at play outside the house. The kidnapped boys had no valuable ornaments on their persons. Kidnapping of girls pays, but kidnapping of boys is a mystery. The police should look up and be on the alert, without, however, molesting innocent people.

SANJIVANI,  
Sept. 5th, 1896.

15. The *Sanjivani*, of the 5th September, publishes the following from a correspondent —

The Assam police.

The Bengal police has been reformed to some extent after a good deal of agitation. In Bengal, head-constables are no longer entrusted with the task of investigating cases, or of making preliminary inquiries into them. The Sub-Inspectors in charge of police-stations are here paid an extra allowance. This and other circumstances do not fail to induce educated men to enter the police service. In Assam, however, none of these improvements have been introduced. These head-constables and officiating head-constables, worth eight or ten rupees a month, are entrusted with the task of investigating important cases. The Sub-Inspectors there are paid no allowance whatever, and Sub-Inspectors in charge of police stations have to live in houses of their own. The Assam Police Service has therefore nothing to induce educated men to enter it. In fact, its doors have been closed against them the last seven or eight years. Formerly, educated men were appointed to



posts of Inspector and Sub-Inspector of Police, but this practice was discontinued by Mr. Driberg, late Inspector-General of Police, Assam. Formerly the Chief Inspector in a district generally used to officiate for the District Superintendent on leave, and was, for his additional labour, paid an extra allowance of one hundred rupees a month, and a travelling allowance of seven rupees and-a-half per *diem* when out on inspection. Both these allowances were subsequently reduced to seventy-five rupees a month, and four rupees and-a-half per *diem*. But Mr. Driberg deprived many Inspectors of these extra allowances to which they were rightly entitled, and paid a few among them only the travelling allowance. During the eight years of his service, as the Inspector-General of Police, many Inspectorships and Sub-Inspectorships fell vacant, but he kept them vacant all these eight years, and on the eve of his retirement he promoted a few police officers to these posts. These men have consequently lost seven or eight years of service in the higher posts, and it is to be hoped that the Chief Commissioner will do them justice, and they will not only be granted the benefit of these eight years of service in drawing their pension, but will also be paid the salaries attached to these posts for the whole period. So far as we know, this is exactly the practice in the case of the Indian Civil Service. Why should the practice be different in the case of the Subordinate Service?

Mr. Driberg has also done great injustice to some police officers under him. Jatiswar Singh, a Police Inspector, contracted some debt, which was not unnatural, considering the high living in Assam. Mr. Driberg dismissed him for this debt. The injured man appealed against his decision, and was re-appointed to his post, but not after his wife and children had died. Syam Sundar Chakravarti, another Inspector, committed a mistake in investigating a case, and Mr. Driberg degraded him. Syam Sundar Babu took this insult seriously and resigned his post. Titaram Datta, another Inspector, was dismissed because some money was stolen from the police station in his charge. Dwarakanath Rai, a Court Sub-Inspector, was degraded, because one of his subordinates stole some public money. Babu Benimadhav Chakravarti, the only first-class Police Inspector in Assam, was very badly treated by Mr. Driberg. Beni Babu, in his illness, applied for leave for two years. Mr. Driberg granted it with great reluctance. Beni Babu recovered within a few months, and applied for the reduction of his leave. This Mr. Driberg refused to grant, and Beni Babu was compelled to stay away from office for the whole period of two years.

The Chief Commissioner has lately sanctioned fifty-thousand rupees for the building of quarters for police officers. Unfortunately, however, the present Inspector-General of Police is going to defeat the good intention of the Chief Commissioner. He has ordered that a Sub-Inspector will get a sleeping-room 25 feet by 10 feet, another room 10 feet long and a cooking shed 6 feet square. The Inspectors will get one room more and the head-constables will get rooms smaller than those of the Sub-Inspectors. It is impossible for a gentleman to be thus miserably housed. How can one do without a privy, and with a cooking shed smaller than any used by the poorest peasant?

16. The *Dacca Prakash* of the 6th September has the following:—

The Barisal notification.

What we feared would happen has come to pass. The Lieutenant-Governor has issued a notification prohibiting the use of firearms, by the residents of the Backergunge district, and requiring every license-holder there to deposit the arms and ammunition in his possession in the nearest police-station. During the last few years there have been a large number of murders by gun-shot in that district; but, as we wrote last year, the murderers could not be traced owing to their using arms, which were not in most cases licensed. And we suggested that a free pass should be granted to the headman of every village, and the headman should be called to account whenever a murder by gun shot occurred. To prove himself innocent, it would be this man's interest to find and point out to the authorities any man who surreptitiously kept a gun in his possession. The Lieutenant-Governor has not proceeded exactly on this line. He has ordered the collecting panchayats of all villages, which are infested by wild beasts, to be supplied with arms and ammunition. But if this privilege had been given to village headmen, the detection of any one keeping arms without license would have been easier. The collecting panchayats can be easily influenced by fear or bribe.

DACCA PRAKASH,  
Sept. 6th, 1896.



Infested as almost every village in Bengal is by dacoits and wild beasts, people consider it a distinct advantage to have a gun in a village, and they do not therefore disclose the name of the man who possesses a gun without a license. The fee for a license is only four annas, but the trouble of going to Sadar and the money which has to be spent in gratifying the amla and the police, deter many people who possess arms from attempting to get a license for them. The grant of a free license to a headman will be attended with no appreciable loss of revenue, but it will lead to the detection of unlicensed arms and will create no danger, as powerful men, like the headmen of villages, never require, like weaker people, the assistance of firearms to kill a man when they have need to kill one. The District or Subdivisional Magistrate should select the man who is to be considered the headman of a village, and send him a free license, without requiring him to come to Sadar or undergo any other trouble. Under the arrangement which has been made by the Lieutenant-Governor, the collecting panchayats will not easily get arms or ammunition. Nor will many collecting panchayats be able to secure them if any expense has to be incurred. And the result will be that the whole district will be left without a single gun to defend it against the depredations of dacoits and wild beasts. In the place of twenty-five or thirty murders by gun-shot in a year, thousands of men will be killed by dacoits and wild beasts, and the crops will be destroyed by wild boars and birds from the Sunderbunds. People will then think that the real object of Government, in depriving the people of Barisal of the use of firearms, was not to prevent murder by gun-shot but to depopulate the country. It is hoped that Sir Alexander Mackenzie will avoid this odium, by adopting the suggestion made above.

CHINSURA  
VARTAVAHA,  
Sept. 6th, 1896.

17. The *Chinsura Vartavaha* of the 6th September wants the authorities to direct their attention to the havoc which tigers are doing in Simla and the adjoining villages, only a mile to the west of the Hooghly station.

DACCA GAZETTE,  
Sept. 7th, 1896.

18. The *Dacca Gazette* of the 7th September cannot approve of the Lieutenant-Governor's Barisal notification. The measure is like the burning down of a house, in order to destroy the bugs and mosquitoes that infest it. It will not produce the desired effect. The employment of efficient and skilful police officers, on high pay, would have been a more effective measure.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 7th, 1896.

19. The *Dainik-o-Samachar Chandrika* of the 7th September observes that, in the opinion of the Lieutenant-Governor, the small percentage of convictions in murder cases in the Backergunge district is due to imperfect and insufficient police investigation. If this defect in police investigation is not removed, the Lieutenant-Governor will appoint special Judges and Magistrates, for the prompt trial of such cases on the spot. But even under that arrangement it is the police which will have to be relied on for evidence. The Subordinate Magistrates, too, are enjoined to exercise great discretion in collecting evidence, but the police will nevertheless be the master of the situation in this respect. The Lieutenant-Governor says that the people of the village, in which a murder takes place, shall have to detect the offender. If this threat is carried out, it will lead to undesirable consequences. The villagers, to save themselves from molestation by the police, will not hesitate to hand over even innocent men. The measures adopted by the Government to put down murder in Backergunge are not likely to prove effective. Government ought to consult Mr. Monmohan Ghosh, whose wide experience in such matters is likely to stand it in good stead.

DAINIK-O-SAMACHAR  
CHANDRIKA.

20. The same paper observes that, in the opinion of Mr. Henry, Inspector-General of Police, the Police service is gradually being filled up with good men. He expects further improvement in the service in the near future. So far so good. To make the improvement real, however, the pay of the Sub-Inspectors should be raised, as otherwise B.A.'s and M.A.'s will not enter the service, and, even if they enter it, they will not remain long satisfied with the small pay. The Inspector-General also demands solid work from the police officers. This is as it should be. The police officers will now have to pay greater attention to the proper investigation of cases, and the detection of the real culprits.



## (b)—Working of the Courts.

21. The *Sahachar* of the 2nd September says that though the indigo-planters of Bihar commit great oppressions on the cultivators, the zamindars do not venture to come forward in aid of their raiyats, because the Magistrates, Joint-Magistrates, &c., are generally on very familiar terms with the planters. No one objects to the European officials in the mufassal being on terms of familiarity with their fellow-countrymen, the indigo-planters. But they should not allow this familiarity to interfere with the discharge of their official duties. The *Amrita Bazar Patrika* has published a case in which some cultivators, in a certain district, having complained to the Joint-Magistrate against the conduct of the servants of an indigo-planter, the Joint-Magistrate asked the indigo-planter himself to investigate the matter and submit a report. If the Joint-Magistrate really did this, he failed in his duty.

*SAHACHAR,*  
Sept. 2nd, 1896.

The late Mr. Bradlaugh once endeavoured to learn from the Secretary of State for India, whether raiyats made any profit by the cultivation of indigo. But since his death, no one else has taken up the enquiry. The *Amrita Bazar Patrika* rightly asks some Member of the Bengal Council to enquire of Government if indigo cultivation is a source of profit or loss to raiyats. The public belief is that it inflicts pecuniary loss on them. Sir Alexander Mackenzie ought to make an enquiry into the subject.

22. The *Hitavadi* of the 4th September says that Babu Rajendranath Basu, second Subordinate Judge of Alipore, having attributed the delay in the disposal of certain partition suits to the late submission of depositions by the Commissioners, the District Judge remarked as follows:—

*HITAVADI,*  
Sept. 4th, 1896.

“The Subordinate Judge should note, as the District Judge has already noted, that the employment of pleaders seems to be still more unsatisfactory than the employment of Civil Court amins. The pleader takes more time and the Court cannot deal with him drastically as in case of Civil Court amins.

F. F. HANDLEY,

The 9th July 1896.

District Judge, 24-Parganas.”

This hint was taken and the Subordinate Judge has not since appointed a single pleader as Commissioner.

But is it a fact that pleader Commissioners are more lethargic than Civil Court amins? One reason why pleaders cannot submit depositions in time, is that, as a rule, only a few favoured pleaders receive commissions, and they therefore receive more commissions at one and the same time, than they can possibly execute within the appointed time. Babu Rajendranath Basu, for instance, gave to a certain pleader, at one and the same time, commissions in three of the cases referred to by him in his explanation. But granting that pleaders must, in the nature of things, make more delay in submitting depositions, than Civil Court amins, does it follow that pleaders should not be appointed Commissioners? Pleadings are more dilatory, because they are more conscientious. Is the convenience of Judges the only convenience to be consulted in making judicial arrangements? Is it not, on the contrary, the interest of the parties that should be considered before every other, in making such arrangements? The public has no faith in Civil Court amins. The appointment, therefore, of Civil Court amins, as Commissioners, instead of pleaders, will not mend matters.

23. The same paper hears that, in the opinion of the Chief Judge of the Calcutta Small Cause Court, the increase in the number of miscellaneous suits is a good ground for asking Government for making the Additional Judgeship a permanent post in his Court. The number of such suits may have increased, but the officiating Registrar is found able to dispose of all of them singlehanded, besides deciding regular suits. And what the officiating Registrar can do, that the permanent Registrar also should be able to do.

*HITAVADI.*

24. The same paper learns from a correspondent's letter in the *Assam Times* that Mr. Hamilton, Subdivisional Officer of North Lakhimpur in Assam, struck an octogenarian

*HITAVADI.*

A choleric Magistrate in Assam.



witness on the breast with a lead paper-weight, enraged at the latter making certain irrelevant statements in replying to a question. The old man swooned away under the blow. The head-constable procured medical aid, and restored him to consciousness. Certain fellow villagers then removed the old man to his house, where he lies in a precarious state. The Chief Commissioner of Assam is requested to enquire into the matter.

BANGAVASI,  
Sept. 5th, 1896.

25. A correspondent writes in the *Bangavasi* of the 5th September that the assessors in the Cachar district in Assam are generally illiterate. They cannot in any sense be said to be helping the Judges in the proper administration of justice. In most cases they express their opinion by saying that it exactly tallies with that of the Judge. হক্কের বাহা অভিপ্রায়, অধীন দিগেরও তাহাই। We are of the same opinion as your Honour. Commenting upon this, the editor remarks that such a system should be abolished. Jurors and assessors in Bengal are, in most cases, better than these Cachar men. Those who are so eager to see the scope of the jury system extended, should therefore first try to improve the system of nominating jurors and assessors.

(c)—Jails.

HINDI BANGAVASI,  
Sept. 7th, 1896.

26. The *Hindi Bangavasi* of the 7th September says that the policy—divide and rule—which was adopted by the Anglo-Indian officials of the North-Western Provinces under the rule of Sir Charles Crosthwaite, sent to jail many innocent Hindus in connection with the cow-killing riots of 1893. Some respectable Hindus, who were sentenced to ten years' rigorous imprisonment in connection with the Balia case, are so old and infirm in body, that they have very little chance of returning to their homes. The terms which they have already served in jail should be considered to have met the ends of justice. It is hoped that Sir Antony MacDonnell's sympathy with the people of India will induce him to consider, favourably, the appeal which those unfortunate prisoners have made to His Honour.

(d)—Education.

BANKURA DARPAN,  
Sept. 1st, 1896.

27. Referring to the introduction of cricket and football as forms of school-boy exercise in Bankura, the *Bankura Darpan* of the 1st September expresses a doubt if these forms of play are suited to native boys.

BANKURA DARPAN.

28. The same paper says that Bengali has been introduced in the higher examinations of the Calcutta University only in name; for no one will read it for the F. A. and B. A. examinations so long as it remains only an optional subject, in no way connected with a candidate's success at them. The study of Bengali will be encouraged, if the marks assigned to any one of the many subjects of the F. A. and B. A. examinations are taken away from it and transferred to Bengali.

PRATIKAR,  
Sept. 4th, 1896.

29. The *Pratihar* of the 4th September observes that *pat sala* education should be nothing more or less than what *pathsala* education should be. It is true that children of the upper classes have, in some cases, to begin their education in the *pathsala*, with a view to further prosecute their studies in the higher schools and colleges. Primary education does not, however, stand them in good stead in the higher classes, and when reading in the school or the college, they have to unlearn many things incorrectly taught in the *pathsalas* by teachers of very little education. The boys do not acquire anything useful in the primary schools, and the hard labour which they have to undergo, in mastering a multiplicity of books, shatters their constitution without at all increasing their stock of knowledge. In primary schools, easy Bengali literature and the rudiments of Arithmetic should be carefully taught, and Geography, History, Geometry, Mensuration, Physics and Hygiene should be eschewed. A smattering of these subjects, ill acquired is of no earthly benefit, even to those whose education begins and ends in the *pathsala*. The names of islands and of kings or ill



understood definitions of Geometry can serve no earthly purpose. Do the *pathsala* boys or their teachers, for instance, understand what is meant by “अकारक वायु,” (carbonic gas)? Why then teach the boys these subjects?

(e)—*Local Self-Government and Municipal Administration.*

30. A correspondent of the *Samay* of the 4th September complains of the filthy condition of the Panihati roads in the 24-Parganas district. Before the village came under the jurisdiction of the Municipality, no one used to throw the filth from his house on the roads. But now the filth of every house is thrown out on the streets, and there it accumulates and festers, as it is not regularly carted away. The village roads are all out of repair and are well nigh impassable. The bazâr road is especially bad. The Commissioner takes care to have his house attended by the Municipal coolies, but he pays no attention to the improvement of the sanitary condition of the village.

SAMAY,  
Sept. 4th, 1896.

(g)—*Railways and communications, including canals and irrigation.*

31. A correspondent of the *Charu Mihir* of the 31st August draws attention to the inconvenience which the people of Bâsâ, a village one mile to the west of Tangail, in the Mymensingh district, suffer in consequence of there being no good road to Sankrail, which contains schools and a post-office, and where people have to go for medical advice. Why a memorial praying for the construction of a road was rejected is not known.

CHARU MIHIR,  
Aug. 31st, 1896.

32. The *Hitavadi* of the 4th September says that the prayer of the inhabitants of Kona, Thalia and 22 other villages in the Howrah district is reasonable enough. They pray that either the cost of constructing culverts should be excluded from the demand for drainage works, or the claim about interest should be given up. The cost of constructing culverts ought to be met from the Road Cess Fund and the villagers pay that cess. Why should they then pay the cost over again? The cost under that head amounts to no less than Rs. 15,000. The total demand from 14 of the villages amounts to Rs. 1,16,635-6-10, to which should be added Rs. 28,819-1 claimed as interest. Now, it is absolutely impossible for the poor villagers to pay this sum. The demand, excluding interest for one bigha and two cottas of land in the village of Kona, has been fixed at Rs. 24-6-10, whereas the value of that quantity of land is not more than Rs. 10. If the demand is persisted in, the villagers will have to leave their ancestral dwellings and go elsewhere.

HITAVADI,  
Sept. 4th, 1896.

(h)—*General.*

33. The *Burdwan Sanjivani* of the 1st September has the following:—

The transfer of the Burdwan Commissioner's office to Chinsura.

The prayer of the people of Burdwan, Birbhum, and Bankura has proved unavailing; their cry has, so to speak, been a cry in the wilderness! The Lieutenant-Governor has stuck to his resolution, and it has been decided that the office of the Commissioner of the Burdwan Division shall be removed to Chinsura. The people's prayers do not, in these days, move the Government. Whatever it thinks it proper to do, it does at any cost, and does not care whether what it does causes any injury or inconvenience to the people at large. The good old days are gone! King Rama banished Sita simply to satisfy his people, thereby proving the most exalted ideal of self-sacrifice. Self-sacrifice, however, is not a guiding principle with rulers in these days. The Government is blind to the interests of the people, when they happen to conflict with its own interests. As for the rightness or wrongness of any Government measure, the less said about it, the better. What is regarded as right to-day, may become wrong to-morrow. What is convenient to-day, may prove to be inconvenient to-morrow. When the Commissioner's office was removed from Hooghly to Burdwan, it was shown that that was the most convenient course to adopt. But now when there has been no change in the

BURDWAN SANJIVANI,  
Sept. 1st, 1896.



circumstances, the Lieutenant-Governor finds new arguments against the existing arrangement, and the transfer of the Commissioner's office to Chinsura appears to be the most convenient. The fact is that the Government thinks that this transfer will cause the saving of a few hundred rupees a year, by dispensing with the necessity of renting a house in Burdwan for the circuit-house. Moreover, the Chinsura barracks lie vacant, and must be utilised. All these have no doubt weighed in favour of the transfer of the Commissioner's office to Chinsura. But the Lieutenant-Governor fails to see that the transfer of the office will cause the Government a round sum of money, just as its previous transfer from Hooghly to Burdwan did. If, in the future, another Lieutenant-Governor be wise enough to perceive the advisability of locating the Commissioner's office at Burdwan, its re-transfer will cost the Government something more. As for the saving of expenditure likely to be caused by the transfer, it will not be of such a nature as to be felt as a relief by the Government. A saving of five or six hundred rupees is of no consequence to a Government whose monetary dealings are in lakhs.

BANKURA DARPAN,  
Sept. 1st, 1896.

34. The *Bankura Darpan* of the 1st September highly praises the postmaster of Bankura for the efficient manner in which he has been discharging his duties, and does not think that the representation which has been submitted by some body to the Postmaster-General, complaining of his indulgent treatment of the peons, has any foundation. The postmaster does not abuse the peons or fine them for every fault; he only warns them when necessary. The petition which was submitted when Babu Priya Nath Sen was the head clerk in the post office, complaining of delay in the delivery of letters, telegrams, &c., was got dishonestly up by Babus Chandra Kumar Sen and Bhabataran Rai, relatives of Babu Priya Nath. Those two men induced people to sign the petition, which was written in English, by withholding from them its real import.

SANJIVANI,  
Sept. 5th, 1896.

35. The *Sanjivani* of the 5th September says that some time ago a rumour was afloat that the Subordinate Executive Service examination would be abolished and the nomination system re-enforced in its stead. This rumour was, however, contradicted, and it was said that Mr. Bolton was not in favour of any change in the present system. The examination system was introduced by Sir Charles Elliott, and he expressed satisfaction as to its results. It is to be hoped that, instead of abolishing the system, Sir Alexander Mackenzie will recruit subordinate executive officers by the competitive examination system and the competitive examination system alone. At present only a few executive officers are recruited by this system. The present system is a source of disappointment to many.

SANJIVANI.

36. The same paper complains that an invidious distinction is studiously observed between natives and Europeans in hospitals and lunatic asylums. In hospitals European patients have the use of the best rooms and get the best food to eat, while native patients are badly fed, badly housed and badly treated. This is the reason why even well-to-do Europeans come to hospitals for treatment, while no respectable native will cross their thresholds. The hospitals, however, are maintained with the money of the charitable native public and the money of the Indian people.

In the lunatic asylums, too, the same distinction is observed between natives and Europeans. The European patients there are always well taken care of, whilst native patients were so long worked like convicts. Why is this so?

CHINSURA VARTAVAHA,  
Sept. 6th, 1896.

37. The *Chinsura Vartavaha* of the 6th September considers it rather strange that rain-gambling, which is the cause of all sorts of crime in Calcutta, should be allowed to go on under the very nose of the authorities. Bombay contains a larger number of up-country men than Calcutta, still the authorities there have put down rain-gambling there by legislation. In Calcutta Sir Charles Elliott gave encouragement to rain-gamblers. Now that Sir Alexander Mackenzie has directed his attention to the vice, it is expected that it will be soon put down.



## IV.—NATIVE STATES.

38. The *Dainik-o-Samachar Chandrika* of the 6th September has the following:—

Jeypur under Bengali management.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 6th, 1896.

By virtue of the treaty of 1818, Jeypur is an independent Native State, although it has to acknowledge the suzerainty of the British Government. The Maharaja is not bound to obey British law, civil or criminal, and in the internal administration of the State his power is supreme and absolute. In other words, the British Government has the right to exercise only that control over Jeypur which it can and does exercise over other independent Native States in India. There is a Resident in Jeypur, who keeps a strict watch over the management of the State, and acquaints the Government with every thing that is done by the Maharaja. Jeypur has been for a long time under the administration of a Bengali Prime Minister. The first Bengali Prime Minister was Babu Hari Mohan Sen, and his mantle has fallen on the shoulders of Rai Kanti Chandra Mukherji Bahadur. It is agreed on all hands that Babu Hari Mohan Sen's administration did the State immense good, and it is well known that the present progress and advancement of Jeypur are entirely due to the able and efficient management of Rai Kanti Chandra. The British Government has acknowledged his services to the State, and the Resident has always praised him for what he has done for Jeypur. The Rai Bahadur is ably assisted by equally able and accomplished Bengalis who hold high posts in the State. The late Maharaja approved of their services, and so has the present Maharaja, and there can be no question that under their management the administration of Jeypur shows marked improvement in all directions—in the making of laws, in the administration of justice, in education and in public works.

There may be here and there an individual and his party who may have reasons of their own to find fault with the administration of the Bengali Prime Minister. But the Bengali Prime Minister and his assistants cannot be taken to task because of any such solitary note of complaint. No one has so long found anything to blame in the Bengali connection with Jeypur. The Maharaja, the British Government and the Jeypur people have all expressed their unqualified approbation of the conduct of the Bengali Prime Minister. If, under these circumstances, a particular individual or individuals express their dissatisfaction at his administration, it cannot but be ascribed to narrow selfishness or some other secret motive equally ignoble in its nature.

Administration by a Bengali Prime Minister cannot, as such, be objectionable. The Bengali has in all places and at all times been held in esteem. He was liked by the Nawabs, and the British Government has uniformly held him in high regard for his ability. The British Government cannot, as a matter of course, object to the appointment of Bengalis in Jeypur when it has itself uniformly given them preference in the matter of appointments.

The *Pioneer* advises the Resident in Jeypur to be always wide awake. There is, however, no need of rousing the wide awake lion. The Residents have always testified to the good done to the State by the Bengali administration. If that opinion is changed, it will not be necessary to search in many directions for the cause. But let us hope that matters will not be carried so far, and that Jeypur will not be placed in the same plight with Jhalwar.

It is the universal desire that the Maharaja should govern the State himself. But it is impertinence pure and simple to call him a tool in the hands of the Prime Minister. Rulers are always and everywhere guided by their ministers, and it is either foolishness or hatred against Bengalis which leads one to call the Maharaja a puppet because he is guided by the wise counsels of his Bengali Prime Minister.

It is unquestionable that the best policy for the Government is to let Jeypur affairs alone, and allow the State to be administered by the Bengali Prime Minister, whose management has done it so much good. The Rajputs have not so long expressed themselves dissatisfied with the administration of the Bengali Prime Minister, and his solitary detractor is no doubt guided by a selfish motive. No selfish cry should be heard. The Prime Minister and his Bengali assistants are all sincere well-wishers of the Maharaja and the State.



They are all loyal subjects of the British Government. Time has proved their fidelity and loyalty. The hue and cry raised by the *Bombay Times* against the present Jeypur administration should not be heard. Let it die in the air.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARU MIHIR,  
Aug. 31st, 1896.

39. The *Charu Mihir* of the 31st August says that severe scarcity has broken out in some places in the Mymensingh district. A correspondent has informed the writer that a Musalman and his wife, residents of Tulsipur, a village six or seven miles to the south of Jamalpur, have committed suicide, in order to escape the sufferings of starvation. The Deputy Magistrate of Jamalpur should enquire into the case, and the authorities should not remain indifferent if matters have gone so far. The zamindars and the rich people, too, should be up and doing.

The writer is sorry to learn that certain zamindars are showing no mercy to their raiyats in a year like this, when both the jute and the *aus* crop have yielded only a poor return, and are committing various oppressions upon them, in order to realize from them all their rents, as well as heavy *mathuts*.

PRATIKAR,  
Sept. 4th, 1896.

40. The *Pratihar* of the 4th September takes a gloomy view of the prospects of crops in the country:—  
The prospects of crops in the country.

The prospects of crops in Murshidabad are extremely gloomy. Half the district has to depend entirely upon the *bhadoi* crop, and that crop has this year been destroyed for want of rain. The jute crop has been a failure, and there is no water to wash the little jute that has been grown. *Gahama*, which is used as a fodder for cattle, has also been destroyed. The raiyats do not in these days lay by stores of grain for future use. They are now keenly feeling the want of food. The time is drawing near when the land-revenue must be paid. The landlord is demanding rent. The mahajan, seeing the crops withering away, is trying to realize his dues by attaching the raiyat's cattle. The prospects are, indeed, very gloomy, the people's one hope lying in the next *rabi* crop. Bagrhe is in despair. There is no rain even during the rainy season. Tanks have dried up, and the river is fast falling. Epidemics have broken out, and the half-starved people cannot pay for medical treatment. They are in a fix. Cultivation is not hopeful in the Rarh districts. The crops there have been destroyed by drought. Food-stuffs have become too dear. Famine is impending, not only in the Burdwan and Murshidabad districts, but throughout Bengal and in most parts of India. There is thus no chance of the wants of one place being supplied by another. The Government should not remain indifferent. Steps should be taken in time to prevent a catastrophe. Scarcity of food has not been felt for a long time. Last year there was scarcity of water, and this year there will be scarcity of both food and water.

HITAVADI,  
Sept. 4th, 1896.

41. The *Hitavadi* of the 4th September quotes the following from the *Barisal Hitaishi*:—  
Scarcity in the Backergunge district.

"The *aus* crop has not mitigated the distress. The price of rice is rising higher and higher. There is great scarcity on all sides. The *aman* crop cannot be expected before Agrahayan. But how are people to live on till then? And who knows that any *aman* crop will be obtained at all? There is no rain even in this month of Bhadra; the fields are dry, cultivation is almost at a stand-still. No *aman* crop is therefore to be looked for in the high lands, and only a scanty produce can be expected in the low lands. We fear that a terrible famine will visit this part of the country. We request the authorities to beware in time."

The local paper also reports a case of suicide from pangs of hunger in that granary of India. The wife of one Buxi Patari, of village Lalmohan, within the Barandi thana, of the Bhola Subdivision, hanged herself, after having starved for three or four days. On a *post-mortem* examination some unripe pumpkins were discovered in the poor woman's stomach. She probably lived upon that miserable diet for one or two days, and at last failing to obtain even that, put an end to her life!

The writer remarks that this, if true, is very discreditable to Government.



42. Another week of Bhadra, observes the *Bangavasi* of the 5th September, is gone, but there is still want of rain keenly felt throughout Bengal. Cultivation has suffered throughout the country. It is feared that there will not be more than an eight-anna crop anywhere in Bengal, while in many places the outturn will vary from two annas to four annas. If the Famine Commission's opinion is correct, there will, this year, be famine in the country. In many places jute cannot be steeped for want of water. This being the state of things in Bhadra, God alone knows what it will be in Pous or Magh, Falgoun or Chaitra!

BANGAVASI,  
Sept. 5th, 1896.

#### VI.—MISCELLANEOUS.

43. The *Bharat Mitra* of the 3rd September has heard from a private source that Sir Alexander Mackenzie has expressed his intention of abolishing rain-gambling in Calcutta.

BHARAT MITRA,  
Sept. 3rd, 1896.

44. The *Hitavadi* of the 4th September writes as follows :—  
The fact that there are not more than two Brahmins and one servant at the shrine of Chandranath, shows how deplorable its condition is. Many people say that the mahunt does not pay these poor people anything, and that the two Brahmins are enabled only by the voluntary contributions of the pilgrims to somehow perform the daily worship of the god Swayambhunath with flower and water. As for the god Birupaksha, it is doubtful whether he is worshipped more than five or six days in the year. The food offered to the god Swayambhunath consists of only cooked rice and *khansari dāl*. A worship so conducted cannot cost more than one rupee in the day, or Rs. 365 in the year. No other expense whatever is incurred on account of the worship of the gods. When road repair becomes absolutely necessary, the mahunt has a few shovelfuls of earth thrown on them, with money drawn from the pilgrim fund; the fund, that is, which is composed of the tax which the mahunt levies from pilgrims under the Puri Lodging-house Act. Nobody knows of any other good work that is done by the mahunt. The expenses of a shrine, with an annual income of Rs. 1,700, thus amount to no more than 365 rupees in the year.

HITAVADI,  
Sept. 4th, 1896.

The expense incurred on account of the worship of the presiding god at Barabakunda is not larger.

At Lavanaksha Rs. 40 or Rs. 50 are spent, on an average, per month. Compared with Chandranath and Barabakunda, this shrine may be said to make a somewhat right use of its income. Here the mendicants, who come, are given two meals in the day, instead of being rudely repulsed as at the other two shrines.

What then becomes of the incomes of these shrines? It is not easy to answer this question, for the items of expenditure can only be guessed. In fact, the expenses that are incurred by the mahunt of Chandranath are purely personal ones, such as expenses on luxuries for himself, expenses for the maintenance of his concubine and her daughters, as well as for their luxuries, expenses amounting to 40 or 50 thousand rupees on the construction of two pleasure houses, expenses on unnecessary law-suits to the extent of more than a lakh of rupees—some of these suits having been carried to the Privy Council and expenses on *nautches* and *jatras*. The mahunt had himself at one time an amateur *jatra* party, in which he sang. Two-thirds of the income is consumed in this way. In short, at no other shrine is there so gross an abuse of *devottar* property. An enquiry will bring to light many instances of improper expenditure, besides those mentioned above.

The mahunt of Barabakunda has a married wife and sons, as well as mother, brothers, paternal uncles and paternal and maternal aunts. He has to defray the expenses of three households. Here too luxury prevails to a considerable extent. A great part of the income of this shrine, too, is consumed in luxuries, as well as in maintaining the mahunt's relatives and nothing whatever is spent on works of public utility. But the income of this shrine exceeds the expenditure.

At Lavanaksha the mahunt is not addicted to luxuries and vices. But here too much is spent for the maintenance of the mahunt's family.

It is not possible to give the exact amounts which these mahunts have in the Trust Fund. It is rumoured that the mahunts of Chandranath and



Barbakunda have laid by large sums of money. It is certain, however, that the former mahunt has in his possession articles of luxury worth nearly a lakh of rupees. Many people say that he has two or three lakhs of rupees in cash, deposited in different places. It is said that the mahunt of Lavanaksha has not much ready money; nor is he likely to have much money.

The former mahunts of Chandranath were ascetics, holy and gentle in their lives, averse from worldly desires, truthful, self-controlled and charitable. They spent all their time at the shrine in mendicant's garb, and personally superintended the worship. They gave in sufficient quantities to all mendicants and other poor people, who came to the shrine as guests, whatever food they asked for. For that purpose there was a large shed for guests at the shrine. They were also anxious to promote all works of public utility. They kept clear, roads, tanks, ghâts, temples and flights of steps, and when their repair was needed, personally superintended the work. Once in every year, on the day of the *Bijaya Dasami*, they would go round the town. Age, youth and infancy—women as well as men, would, on those occasions, eagerly turn out to look at them. People could not gaze at them too long. These men were true ascetics. Though owners of so much wealth, *roti* was a luxury in which they indulged not more than one or two days in a month. Their usual food was milk and fruits, which they ate only once a day. They sat on tigers' skins, and sang songs in praise of God. And where these holy men once dwelt, we now find Kisorvan!

The former mahunts of Barabakunda and Lavanaksha, too, were men of the same type. No trace of worldly desire was then found in the *maths*. Those mahunts were true religious teachers.

BANGAVASI,  
Sept. 5th, 1896.

45. The Babus, observes the *Bangabasi* of the 5th September, are trying their best to abolish rain-gambling in Calcutta. It is somewhat strange that Babu Surendra Nath and his party should be agitating against rain-gambling when there are countless wants and grievances towards the removal of which they might far better direct their energy. Some say that this agitation has something to do with the money which will be required for the coming Congress. It is revolting even to think that the patriots are so mean-minded. The writer will be glad if the patriots henceforth try to do real good to the country, and in all cases act with mature deliberation.

BANGAVASI.

46. The same paper observes that the Lieutenant-Governor's appeal to the zamindars and rich men in Bengal has told. Gifts of money for water-supply. The zamindars and rich men who were apathetic before have now girded up their loins and come forward to improve the water-supply. Many are spending money on the digging of tanks. But in this they appear to be actuated more by a desire to please the Government than by any sense of religious obligation. For they do not have the tanks dug under their own management and do not dedicate them to God, as was the custom before, with proper religious ceremonies. They generally pay their money to the District Boards, and the latter get the tanks dug, but do not of course observe any religious ceremony whatever. To a Hindu it is a religious demerit to use the water of a tank which has not been dedicated to God with the proper religious ceremony. And the men who pay for the digging of these tanks are responsible for this.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 9th, 1896.

47. The *Dainik-o-Samachar Chandrika* of the 9th September has the following :—

The present position of vernacular newspapers.

In the course of the recent debate on the Indian budget in the House of Commons, Lord George Hamilton spoke of the vernacular press of India as making strong and persistent attacks on the British Government, and remarked that there had been no improvement in the tone of that press. This statement was doubtless made on the authority of the official translations which are prepared for the use of Government.

It must be confessed that there is some ground for fear and uneasiness in all this. The Conservatives have been always known to be unfavourably disposed towards newspapers generally and towards vernacular papers in particular. It was under a Conservative Ministry that Lord Lytton, a Conservative Viceroy, wanted to deal a death blow to the vernacular



press of India by passing his Press Act. What is to be done now? The rulers do not understand our writing. The official reports are but brief summaries, and do not enable the reader to seize the full import of the vernacular original. There is, again, the disposition to judge according to preconceived notions. No expression of real and undisguised hostility by Anglo-Indian newspapers is considered reprehensible by the Anglo-Indian officials. But any adverse criticism, however mild, of any action of the Government or the officials made by a vernacular journal is regarded as extremely mischievous. There is nothing to wonder at in this. The Anglo-Indian papers are conducted by Englishmen, by men, that is, who are, so to speak, members of the family, so, if they say anything improper, no notice should be taken of it. Where their language is one of bitter hostility to Government, it is supposed to be prompted by the strength and intensity of their feelings, and is therefore overlooked. For it can never be believed that the members of a family would really wish to do it harm.

It is otherwise with us who are outsiders and strangers. The officials always try to find out a bad meaning in all that we say. They do not believe us, and hence this strong desire to discover a bad meaning in our speeches and writings. A speech is judged not by its merits, but in reference to the speaker. The Anglo-Indian officials do not read our papers. But we read the Anglo-Indian papers and are able to judge of the strain in which they write. If we had the authority and if it were necessary to enact a press law, the first thing we should consider ourselves justified in doing would be to bring these Anglo-Indian papers under the purview of that law. During the Ilbert Bill controversy, when the Anglo-Indian community were clamorously demanding a Press Act to muzzle the vernacular journals, Lord Ripon clearly expressed the opinion that if it was at all necessary to enforce such an Act, it should be enforced against the *Englishman* and other Anglo-Indian papers, which were abusing Government in the most reckless manner. And it is not unoften that such reckless abuse is indulged in by those papers.

But it is not possible to enforce a Press Act against the Anglo-Indian papers. The reason is their number is very large, they are very influential and they are supported by the English public. Again, it is not possible to exclude the papers written in English, which are conducted by Anglo-Indians, from the operation of any such law, and enforce it only against such papers in that language as are written by natives. It has therefore come to this, that whenever there is a talk of passing a Press Act, it is the vernacular papers alone that are pointed out. It is possible that, in reference to them, Lord George Hamilton's speech may have had some such significance. What is to be done now? As a matter of fact, vernacular newspapers generally, and Bengali papers in particular, are never guilty of showing any hostility to Government. What they do, is to occasionally discuss and very rarely to severely criticise, the misdoings of the officials, and point out the defects of Government's Acts and Bills. And they do this because they find it necessary to do so. They found it necessary to act in this way at the time of the passing of the Consent Act, and during the agitation on the jury question. Lord Ripon was of opinion that such criticism was more useful to Government than to the people. But, unfortunately, all are not like Lord Ripon; nor is every Liberal a Ripon. Lord Elgin is a Liberal but he is not a Ripon.

There is therefore ground for fear and uneasiness. But is there any remedy? What is necessary is that vernacular newspapers should not now quarrel among themselves, but unite and act in concert. Indeed, it has become necessary to establish a Universal Press Association. It behoves the conductors of the vernacular papers to write with caution and moderation. Plain-speaking is always safe and desirable, but the language should be more temperate. Reasoning and arguments produce much effect. Mere gushing sensational writing should never be indulged in, at least at the present time. Discussion does no harm, but declamation is bad. Feeling should find no expression, and argument should be the only instrument used. Official wrong-doing and objectionable laws should be noticed and discussed in a spirit of moderation, and in a respectful manner.

There is great difference between India and England. In England, the newspaper press is really the fourth power in the realm. The officials and



the Ministry in England fear the newspapers. It is otherwise in India, where the vernacular press is extremely weak. In a country where the vernacular newspapers are every moment subjected to official censure, and proposed to be gagged and brought under the purview of a press law, where the officials can cry them down without reading or understanding them, in a country the Secretary of State for which can from across seas and rivers censure them according to his pleasure without having ever seen them or read them, and where the officials have to be informed of their contents by means of summaries prepared in English, it is perfectly clear that they are absolutely without any influence or prestige, and that the only attitude which it is desirable for them to take up towards Government is one of respectful submission.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 10th, 1896.

48. The *Dainik-o-Samachar Chandrika* of the 10th September understands that Sir Alfred Croft is now suffering from the after-effects of 400 grains of quinine which he used during his late illness. Sir Alfred should now place himself under homœopathic, or, still better, under *kaviraji* treatment.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 12th September, 1896.*